

*An Inscription of the time of Nayapāla Dēva, from the Kṛṣṇa-dvārikā Temple at Gayā.*—By BABU MONMOHAN CHAKRAVARTI, M.A., B.L., M.R.A.S.

[Read April, 1899.]

This inscription is on a stone slab fixed in the right gateway of the Kṛṣṇa-dvārikā temple in Gayā town. The present temple with its image of Kishenji was built 70 or 80 years ago by a Gayāwāl Brahmin, Dāmōdar Lāl Dhōkrī. But it has been evidently set up on an old site on which had stood a temple containing images of gods Kṛṣṇa and Mahādēva. The inscription was first brought to public notice by General Cunningham, and a facsimile was printed in the Archæological Survey Report of India, Vol. III, Plate XXXII. Dr. Rājendra Lāl Mitra tried to decipher it, but did not succeed, (see the Proceedings of the Asiatic Society of Bengal, August 1879). I edit the text from two fairly good ink impressions taken by Babu Paramēçvara Dayāl, Court of Wards' Head Clerk, Gaya. I have had also the advantage of consulting the original in cases of doubtful readings.

The writing consists of 18 lines and covers a space of 2' 4" × 1' 0". The letters are well cut, and where entire are legible. But in many lines the letters are more or less damaged, particularly in the 4th; and 7th to 14th lines. The large number of damaged letters has caused much difficulty in decipherment. In size the letters are  $\frac{3}{10}'' \times \frac{4}{10}''$ . The written characters are of the type known as Kuṭīla. The Mātrās (the top horizontal lines) are in full swing; the marks of medial vowels ē and ō are pendent from the top lines as in modern Bēngali and Oṛiyā; and the conjunct consonants including those of ṅ and ñ are carefully engraved.<sup>1</sup>

The inscription is in Sanskrit, and excepting the invocation at the beginning, is in verse throughout. The verses are twenty-one in number and are in various metres. The orthography shows little peculiarity.

<sup>1</sup> These peculiarities I have observed also in another Gayā inscription of the time of Nayapāla Dēva (*Çri-Nayapāla-dēva-nṛpatē rājya-çriyam bibhrataḥ* l. 14). This inscription of 15 lines does not appear to have been published yet.

The conjunct consonants are correctly given; the nasals ṅ and ñ are generally properly used; with ç, ṅ is used and not anusvāra (as *vajcē* for *vañcē* in line 4, *aṅcu* for *añcu* in line 16); in line 12 one *lupta a* has been shown with ā (*yathārthā s laykārāh*).

The inscription is a *praçasti* (l. 17) describing the erection of a temple to Lord Janārdana by a Gayā Brahmin named **Viçvāditya**. The dedicator was a **Mahā-dviija** (l. 4), an euphemistic term for a low class Brahmin who assists in the offering of piṇḍas. His genealogy is thus given:—

Paritōṣa (l. 5, v. 5).

|  
Son

Çūdraka (l. 6, v. 7).

|  
Son

Viçvāditya (l. 8, v. 9).

The *praçasti* was composed by one **Sahadēva**, who was also a *vāji-vaidyā* or veterinary physician. The engraving was done by the artisan **Saṭṭa-Sōma** son of **Adhipa-Sōma**.

The historically valuable portion of the inscription is to be found in the last verse. It states that the *praçasti* was written, while **Nayapāla Dēva** was reigning. The year is given as *daça-pañca-samkhya-samvatsarē*, which ordinarily would mean "in the year 510." But unless the year be referred to some unknown era (like Harṣa or Cādi), the inscription cannot by any means be referred to so early a date. It seems more reason able to take the expression as *daça* and *pañca*, or the **fifteenth year** of the king **Nayapāla Dēva**.<sup>1</sup>

The **Nayapāla Dēva** of the present inscription is apparently identical with the well known king of that name belonging to the Pāla dynasty of Magadha, who was the son of **Mahīpāla**, and who has been mentioned in several inscriptions. The epigraphical characters and the find-spot of the inscription do not allow of any other identification. The time of this **Nayapāla Dēva** has not yet been precisely ascertained. An approximate idea of his time can, however, be deduced from the *Tibetan Chronicles* compiled by Rai Çaratcandra Dās Bahādur, in his article on "Indian Pandits in Tibet" (*Journal of the Buddhist Text Society of India*, Vol. I, pp. 7-31). Ācārya Dipaṅkara Çri-Jñāna *alias* **Atiçā** was a contemporary of **Nayapāla Dēva**, and *Bu-Ston's Chos kbyuṅ* gives the following relevant facts. **Atiçā** was residing at **Vajrāsana**

<sup>1</sup> In the other unpublished inscription of **Nayapāla Dēva's** time, the year is distinctly given as fifteen "*Saṃvṛttē taras = aiva pañca-daçame rājyasya samvatsarē*" (l. 14).

(Bōdh Gayā) when the king of the Karṇya in the west invaded Magadha, and a war ensued between him and Nayapāla. The invaders sacked several towns at first, but were ultimately defeated. Aṭiṇā mediated and succeeded in bringing about a treaty between the two kings (p. 9 note). Apparently some time before this he had been appointed by Nayapāla<sup>1</sup> as high priest of the Buddhist Vihāra at Vikramaṇila (p. 9). When he had been there for some time, the Tibetan king, Lha Lama Yes'es hod, sent a deputation to India under Rgyā-tsan for inducing Aṭiṇā to come to Tibet, but the latter declined to go (p. 13). Shortly after, this king died in captivity, and was succeeded by his nephew, prince Cān Cūb. After a year (p. 15) the prince sent Nāg-tsō to Vikramaṇila again. In that monastery Nāg-tsō stayed for three years (p. 23), and at length persuaded Aṭiṇā to start for Tibet. En route while in Nepal, Aṭiṇā wrote an epistle to the king Nayapāla, named *Vimala-Ratna-Lēkhana* (pp. 26 and 31). Aṭiṇā lived in Tibet for twelve years ("thirteen years" in another place), and died in 1053 A.D. (p. 30).

The above data enable us to arrive at the following dates :—

- |   |                        |
|---|------------------------|
| 1. Aṭiṇā died in  | 1053 A.D.              |
| 2. He proceeded to Tibet in<br>(twelve years)                   | 1042 A.D. <sup>2</sup> |
| 3. He met Nāg-tsō first in<br>(three years)                     | 1039 A.D.              |
| 4. The Tibetan king died in<br>(one year)                       | 1038 A.D.              |
| 5. Aṭiṇā met Rgyā-tsan in                                       | ? 1036-7 A.D.          |
| 6. He mediated between Nayapāla and<br>the king of Karṇya in    | ? 1035 A.D.            |
| 7. He was appointed (by Nayapāla)<br>high priest of Vikramaṇila | ? 1033 A.D.            |

Apparently therefore the king Nayapāla Dēva was reigning in 1033 A.D. His accession could not have taken place much further back, for according to the Sārnāth inscription (Ind. Ant., Vol. XIV, pp. 139-140), his father Mahīpāla was reigning in V.S. 1083 or 1026 A.D. Possibly the king of Karṇya invaded Magadha expecting to have better success with a new, and therefore young and inexperienced king. Considering the various facts, the king Nayapāla might be fairly assumed to

<sup>1</sup> The name of the king has been given in pp. 2 and 11 as Mahīpāla, apparently by mistake.

<sup>2</sup> "In 1042 A.D., the famous Atisha, a native of Bengal, who is known in Tibet as Jovo-rje or Jovo-rtishe, also came there." Rockhill's *Life of Buddha*, p. 227.

have ascended the throne between 1030 and 1033 A.D. The fifteenth year takes us to 1044 to 1047 A.D., or briefly, *Circa* 1045 A.D.

Babu Çaratcandra Dās has compiled his article chiefly from Bu-Ston's *Cos hbyuṅ* (rin-tsoṅ). Bu-Ston was the principal disciple of Atiçā (Rockhill, p. 227). Consequently his work might mainly be considered contemporaneous, and therefore more reliable than Tārā-nātha's or similar historical works, which appeared long after Atiçā's death.

TEXT.<sup>1</sup>

1. 1. Oṃ Namō Bhagavatē Vāsudēvāya ॥ Unnidra-nilakamal-ākara-kāya-kāntiḥ svarṇṇ-ābhirāma-rucira-dyuti-pitavasaḥ | udbhāsyamāna iva cañcalayā ghaṇaughō Viṣṇuḥ priyādvaṣya-varēṇa yunaktu yuṣmān ॥ [1 ॥].<sup>2</sup>
1. 2. Vyānirmāya samasta-vastu-sukhinō viprān prajānām patir = yām=adyāsta iv=ātman=aiva paritō mūrtti-prapañcam dadhat | uttugaiḥ çarad-abhra-çubhra-çucibhiḥ saudhaiḥ kṛt-ālaṅkṛtir = mmōkṣa-dvāram = anarggalam ja—
1. 3. -gati sā Çrīmad-Gayā giyatē ॥ [2 ॥].<sup>3</sup> Vēd-ābhyāsa-parāya-ṇa-dvija-gaṇ-ōdgirṇṇ-ōgra-pāṭha-kramād = uccair = uccarita-dhvani-vyatikarair = yatn-āvadhāryā girah | kiñ = c = ājasrita-hōma-dhūma-paṭala-dhvānt-āvṛtau sāmprataṁ dharmmō
1. 4. yatra mahā-bhayād = iva Kalēḥ kālasya samtiṣṭhatē ॥ [3 ॥]. Atyādṛtair=guṇa-nayair=uru-ñila-padma-ñiçhadma-sadmani satām sukṛt=ābhimarçē | nihāra-hāra-çarad-indu-vivu(bu)ddha-kunda-sandōha-sundara-Mahā-dvija-rāja-vaṅ(ṁ)çē
1. 5. ॥ [4 ॥].<sup>4</sup> Ajāta-lakṣma-dvija-rāja-çēkharah samantatō=bhūri-vibhūti-bhūṣaṇah | va(ba)bhūva dhanyō giri-rāja-putrikā-priy-ōpamēyah Paritōṣa-samñjakah ॥ [5 ॥].<sup>5</sup> Ananya-sāmānya-dig-anta-mandiraiḥ tri-vargga-saṁsarggi-guṇ-ā—
1. 6. çrayair=jagat | çarat-sudhā-dhāma-gabhasti-taskaraiḥ samantatō yasya yaçōbhir=āvṛtam ॥ [6 ॥]. Dvija-vara-vinatā-nandana-niramyā-gatikah samāçritō=lakṣmyā | tasya tad=anu tanu-janmā mura-ripur=iva Çūdrako bhūtaḥ ॥ [7 ॥].<sup>6</sup>
1. 7. Dūr-ōdyāta-çarat-sudhā-nidhi-sudhā-kund-ābhirāma-cchavi-cchā-yaiç=cchannam = abhūd = yaçōbhir = abhitō yasya tri-lōki-talam | karpūrain = iva pūritam malayaja-kṣōdair = iv = ālēpitam kṣuvdha(bdha)-kṣīra-payōdhi-tuṅga-lahari-lēhair = iv = āplā-

<sup>1</sup> From the original and two ink impressions.

<sup>2</sup> Metre Vasantatilakā.

<sup>3</sup> Metre Çārdūlavikṛidita; and of the next verse.

<sup>4</sup> Metre Vasantatilakā.

<sup>5</sup> Metre Vaṁçastha; and of the next verse.

<sup>6</sup> Metre Āryā.

1. 8. vitam || [8 ||].<sup>1</sup> Satyam dharmma-sutē sthiratvam = acalē gāmbhīryam=ambhō-nidhau va (ba)hv-āçcarya-guṇā matiḥ sura-gurau tējasvitā bhāsvati | ētē santi guṇāḥ pṛthak = param = udañcādbhir=jigīṣā-rasair=**V**viçvādityam=añjanat=sutam=a-sāv = ēbhiḥ samastaiḥ çritam || [9 ||]. Yas = tāpānta-karah sudhā-nidhir = iv = āpūrṇṇaḥ kalānām gaṇair = yas = tung-ābhuyday-āçritō ravir=iva prauḍha-pratāp-ōdayaḥ | pratyantaḥ karaṇ-ābhivāñchita-phal-ājasra-pradāna-çribhiḥ çliṣṭō
1. 10. jaṅgama-kalpa-vṛkṣa iva yō jātaḥ samast-ārthinām || [10 ||]. Dōrdaṇḍa-dvaya-caṇḍa-vikrama-kaçā-dig-vāji-çaurya-ādbhuta-kriḍ-ōnmūlita-vairi-vargga-vipinaḥ prauḍha-pratāp(?) - āruṇaḥ | vāry-āliṣu yath = āvdhi (bdhi)r = āpadi tathā pravya-
1. 11. kta-dhairya-kramaḥ kiñ = ca prākṛta-sarvva-garvva-vimukhaḥ sampatsv = analpāv = api || [11 ||]. Çriy = ānya-vyāsangō viṣadīçā-samāçara-vikalō janō madyēu = ēva skhalanam = upa-hāsañ = ca bhajatē | iyañ sā yasya çriḥ samucita-vi—
1. 12. lās-ābhuyadayini yath-ārthā ṣ laṅkārah samadhika-jan-ānanda-viṣayaḥ || [12 ||].<sup>2</sup> Yasy = ākṛttrima-mēdur-āçrita-mahiparyanta-samvāsibhir = nṛty-ārambha-vijrmbhaṇ-ōddhata-bhujair=udgiyamānā janaiḥ | sānand-ōtpulakam vi—
1. 13. -mānam = asakṛd = dēvair = vvilamv (b) -ām v (b) arē çlāghā-ghūrṇṇita-mūrdhabhir = nipatitaiḥ kirttiḥ samākaraṇyatē || [13 ||].<sup>3</sup> Sābhyasūya-paritōṣa-lēçatō vikṣitāni çanakaiḥ sakaṭākṣam | yasya vidviḍ-anukūla-kulāni prāpnuvanti nidha—
1. 14. -nāni dhanāni || [14 ||].<sup>4</sup> Ninadanti danti-vara-hanti yāni kucitāni tāni ca durunnayāni | ati-manda-mandam = atigah-varāsu nivasanti santi giri-kandarāsu || [15 ||].<sup>5</sup> Samtatēna tatēna tējasā durnnayasya nayasya vidvi—
1. 15. -ṣām | ākulāni kulāni durggamād = durggatāni gatāni durggamañ || [16 ||].<sup>6</sup> Sapt-ām v (mbu) -rāçi-visarat ç (ac-ch) lathamēkhalāyā asyā bhuvah kati na bhūmi-bhujō = va (ba) bhūvuḥ | siddhiñ na kasya cid = agād = yad = analpa-kalpais = tēn = ātra kirttanam = akā—
1. 16. -ri Janārdanasya || [17 ||].<sup>7</sup> Kailās-ācala-çṅga-sambhramam = adhaḥ -kurvat = prarūḍh-ōdaya - prālēya - dyuti - kunda - sundarayaçaḥ - puñj - ōpamēy - ākṛti | yatr = ōttunga-çikh-āgra-saṅgata-çarac-candr-āṅ (m) çu - çubhra-çribhir = mmuñcan = nūtana-mañjarir = iva patā—

<sup>1</sup> Metre Çārdūlavikriḍita; and of the next three verses.

<sup>2</sup> Metre Çikhariṇi.

<sup>3</sup> Metre Çārdūlavikriḍita.

<sup>4</sup> Metre of first *pāda* Rathodhdhatā, the rest Svāgatā.

<sup>5</sup> Metre Jagatī.

<sup>6</sup> Metre Akṣaravatī.

<sup>7</sup> Metre Vasantañilakā.

1. 17. -kābhir=nnabhō rājatē || [18||].<sup>1</sup> **Vāji-vaīdya-Sahadēva-**  
niruktiḥ tat-*praçastir* = iyam = astu nitāntam | *prēma-sauhrda-*  
*sukh-aika-dharitri* sajjanasya hṛdayē ramaṇ=iva || [19||]<sup>2</sup>  
**Çrīmatō s dhīpa-Sōmasya** ātmajēn = ārjitam yaçaḥ | u—
1. 18. -tkirṇṇa-karmmaṇi **Çrīmat-Satṭa-Sōmēna** çilpinā || [20||]<sup>3</sup>  
Samasta-bhū-maṇḍala-rājya-bhāram = āvi(bi)bhṛati **Çri-Naya-**  
**pāla-dēvē** | vilikhyamānē daça-pañca-sam(ṅ)khyā-samvatsarē  
siddhim = agāc = ca kirttiḥ || [21].<sup>4</sup> ||

*Abstract of Contents.*

Om! Salutation to Vāsudēva. May Viṣṇu with his two wives, Lakṣmī and Sarasvatī, bless you (v. 1). The (town) Gaya where Brahmā has come to reside, and which is ornamented with high buildings, is praised as the unbarred door to salvation in this world (v. 2). There the loud reading of Veda-studying Brahmins makes talk hearable only with care; and the constant smoke of sacrificial fires makes it as if a hiding place for *dharmma* afraid of the *Kali-kāla* (iron age) (v. 3). In the Mahā-dviija family—ever the home of Lakṣmī on account of their virtues, and stainless as the *kunda* flower engrown by the autumnal moon—(v. 4), like Çiva was born Paritōṣa by name (v. 5); whose fame covered the whole world (v. 6). From him was born, like Nārāyaṇa, Çūdraka (v. 7). His fame spread over the three worlds (v. 8). From him was born Viçvāditya in whom the qualities hitherto found separate have combined (v. 9). Verses 10 to 16 sing the praises of Viçvāditya. Many chiefs arose on this earth, but none attained fulfilment so much as he (Viçvāditya) did by erecting a temple (*kīrtana*) of Janārdana (v. 17). V. 18 describes the temple in high-flown language. May this *praçasti*, the words of the veterinary physician Sahadēva, find its place in the hearts of good men like fair ladies! (v. 19). By the artisan Çrīmat Satṭa-Sōma, son of Çrīmat Adhipa-Sōma, (this) fame in inscribing was obtained (v. 20). While Çri-Nayapāla Dēva was ruling the whole world, this monument written in (his) fifteenth year attained completion (v. 21).

1 Metre Çārdūlavikrīḍita.

2 Metre Svāgatā.

3 Metre Anuṣṭubh.

4 Metre Upajāti.

